

ferer of the libation, and humblest,
undaunted
the *Dasyus*, the disturbers of the pious
and terrified
worshipper, (so do thou come when the
Soma is
effused).¹

3. May INDRA fee the drinker of the
effused *Soma*,
he who is the fierce conductor of the
worshipper to
security: may lie be the donor of the
world to the
presenter of the libation, the giver of
wealth to the
man who adores him.

4. May INDRA, with his steeds, come to
as many
(daily) rites (as may be celebrated),
bearing the
thunderbolt, drinking the *Soma*,
bestowing cattle,
granting manly and multiplied posterity,
hearing the
invocation of his adorer, and being the
accepter of
(our) praises.

5. To that INDRA, who of old has rendered
us good
offices, we address (the praise) that he is
pleased by:
we celebrate him when the *Soma* is
effused, repeating
the prayer that the (sacrificial) food
(offered) to
INDRA may be for his augmentation.

6. Since, INDRA, thou hast made
the (sacred)
prayers (the means of) thy augmentation,
we address
such to thee, along with our praises: may
we, drinker
of the effused libation, offer gratifying and
acceptable
eulogies with (our) sacrifices.

7. Accept, INDRA, who art
condescending, our
cakes and butter: drink the *Soma* mixed
with curds:
sit down upon this sacred grass (strewn
by) the wor-
shipper : grant ample possessions to him
who depends
upon thee.

¹ There is no verb in the text, but the
commentator considers
.that' come¹ is hroiight on from the preceding
stanza, and adds,

when the *Soma* is poured forth.